Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

VOL. I. JUNE, 1901. NO. 10.

# THE COURSE OF STUDY

A PUBLICATION FOR TEACHERS AND PARENTS
ISSUED MONTHLY—TEN NUMBERS A YEAR.

## Suggestions as to the Study of Psychology*

Francis W. Parker

### XIV.

TESTIMONY OF THE SENSES. Whenever I see an object, I am conscious of something. That something of which I am conscious is not that object. That object is not in my consciousness—but something is. What? Nothing outside of my consciousness can be in my consciousness. "I see" means "I am conscious of *something*." I do not act upon the object I see. If I did the action would change the object. The object acts upon me and changes my consciousness—I am conscious of the change—that change is an image *corresponding* to the object that I see. I know an object because I have an image of that object. I can recall and hold in my consciousness the images I have acquired by seeing. Seeing is imaging.

I close my eyes and touch various objects. I know what they are by the sense of touch. In order to know what these objects are I touch them. "I touch" means "I image." I hear sounds—I know the sounds because I have images corresponding to them.

Recall sounds, tunes, voices, etc., that you have heard; make the same tests with taste and smell.

Every act of the senses of which I am conscious is an act of imaging.

### XV.

HOLDING IMAGES. Perform a series of experiments by holding images in consciousness. What happens when you hold an image? How long am I able to hold an image? Does it change all the time I am holding it? How does it change? Recall a story. Can I image it from beginning to end? You forget some part of the story. What is forgotten? The coming of new elements and new images into the image while you are holding it is called growth—the image grows.

## Extracts from Notes on Psychology

MAUDE GREENE

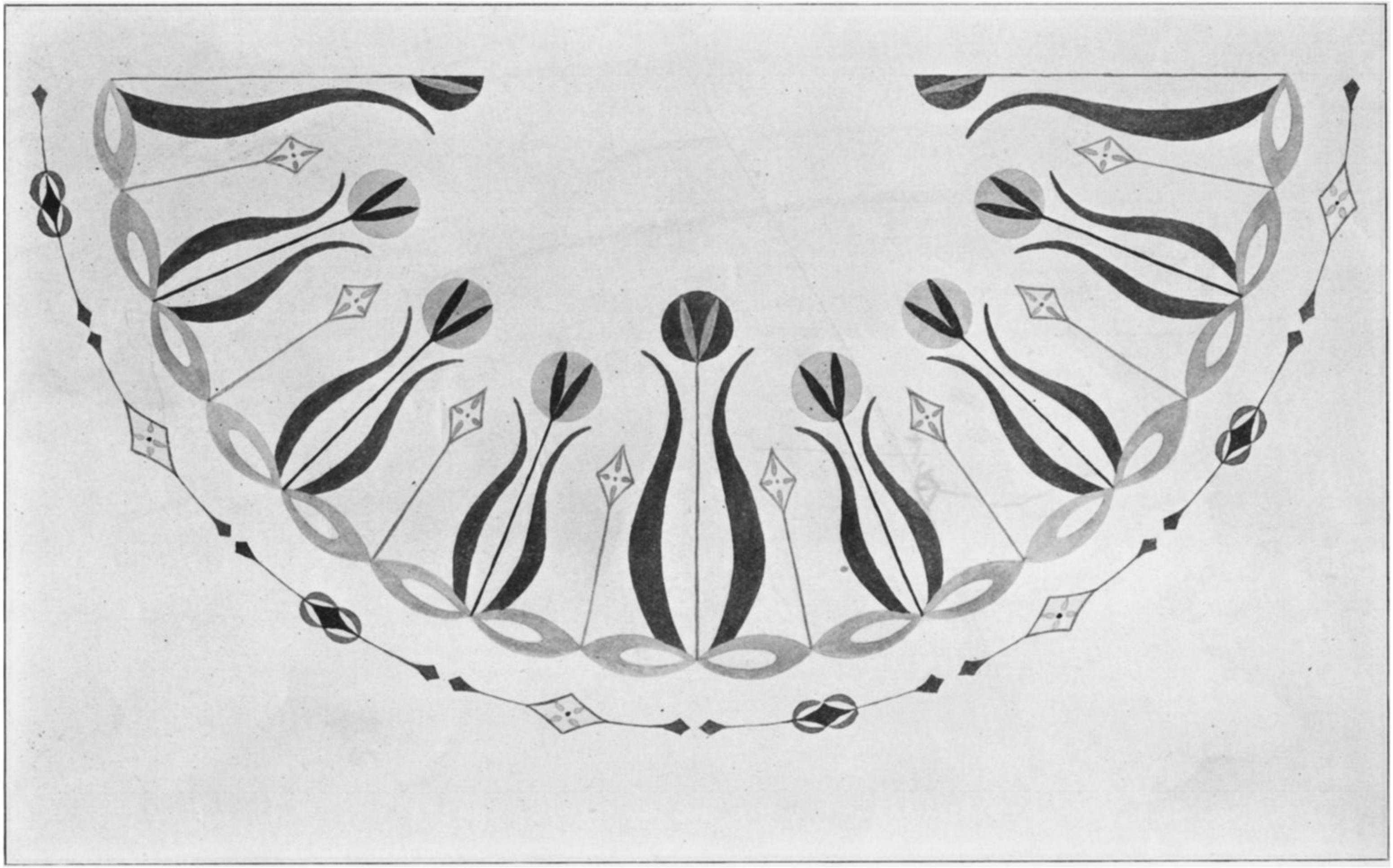
### Imagery in Related Subjects

The coming in of all images pertaining or relating to one image to strengthen it is called correlation. The Herbartians call it apperception. Others call it association.

Example: The psychological function of physiography is imaging the earth's surface. The psychological function of geology is to strengthen this image by images of processes of formation. An image of a mountain would be strengthened by an image of the way in which it was formed. The psychological function of mineralogy is to strengthen the image of the earth's surface by images of materials which make up the surface. The psychological function of meteorology is to strengthen the image by images of the causes of changes in the earth's surface. In physics and chemistry we find the laws and processes of change. These strengthen the image of the earth's surface. The

---

**Note by the Editor:* I would suggest to our subscribers that they bind the numbers of the COURSE OF STUDY into one or two volumes. They will always be valuable for study.



DESIGN IN ORNAMENTAL NEEDLEWORK

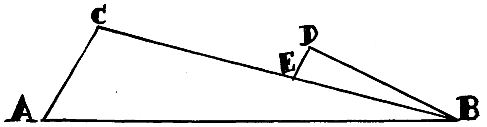
Work of High School

agent of all change is heat. The function of these things is life. We image the earth's surface in relation to its function, life. These images are botany, zoölogy, and anthropology.

All study is infinite. We cannot study the tree without studying all of the above-named subjects, for we cannot have strong images of the tree without images which relate and pertain to it. The related images include images from all these subjects of study. The confusion has resulted from classifying and isolating these as separate and distinct studies.

Illustration : As a help to the imaging of North America we may use this geometrical figure, remembering that points, lines, and surfaces are only devices which the mind uses to assist in imaging, and that they do not exist out of the mind.

AB represents sea level. C is a point in the Rocky Mountains. The line CB is without modification at the St. Lawrence basin. It is modified by break represented by EDB at the Appalachian Mountain system, the line ED being a part of Mississippi River basin. The line ACB is constantly wearing away; when it reaches line AB, water level, the continent will disappear.



A knowledge of the way the earth's surface has been made is a help in imaging it. A knowledge of how mountains have been formed might be a help in imaging them. The principal agent of mountain-making is gravitation.

Four ways in which mountains have been formed:

1. By volcanic action.
2. By folding; great pressure coming at two different places. The crust between bends or folds.
3. By faulting; great pressure forcing crust down and leaving high walls around it.
4. By erosion of land; leaving flat-top mountains, called relicts.

We can study only changes. Logically we come to the causes of these changes and to the law of all changes. The causes of these changes are heat and gravitation. The study of these laws is physics and chemistry.

Illustration of correlation between geography and history: Question: Why is the northeast coast of the United States a rocky and wearing one, while the southeast coast is a building one?

Answer: The Arctic current comes close to the northeast coast, and wears it away. The Gulf Stream is farther from the southeast coast, and it brings a vast amount of sediment with it, the greater part of which is furnished by the Mississippi River. This difference in the coast has had a great influence on industries of the two sections, and consequently upon their history. The fine harbors in the northeast coast have developed commerce, and the rocky soil of this region has made manufacturing necessarily its principal industry. The low coastal plain on the south has made agriculture its principal industry and cotton its chief product. Cotton was responsible for a vital movement in the history of the United States. This land wearing and making influences history. The great icebergs coming down from northern glaciers meet, when they get near Newfoundland, and as they melt they deposit the material they contain, and form the shoals or banks over which fish are easily caught. The fisheries become the great industry and wealth of this land, and a great influence in its life and destiny.

Question: What helps have you derived from this study of psychology as related to geography?

Answer: I can see that it has all been of great benefit to me in helping me to image North America as a piece of land rather than a map. At first I thought the geometrical figure no help at all, rather a confusion, but now I begin to see it as a help. This thought of imaging the land as I studied it has given me an entirely different idea of study, and particularly of teaching. I begin to see that teaching is the presentation of conditions most conducive to the growth of images. Heretofore my idea of teaching was to hear lessons carefully, patiently, and conscientiously, explaining everything I could; but the revelation leaves me appalled at the magnitude of the undertaking.

Question: Is the map drawing and modeling a help in the imaging of the continents? As we draw or mold do we image the country we are making?

Answer: I think I am beginning to image it to some extent before I draw it, and afterward; but during the process of either molding or drawing I am so concerned with the mechanical difficulties that they absorb my attention.

Expression in relation to imaging: So many of my images are very vague and indefinite that I begin to think it is because they were never expressed. Expression was not a feature in my education, and I think I never was educated. There was no necessity for a strong image in the régime under which I studied, because no expression was asked for. Expression demands a strong image, and cannot be had without it. Expression brings the growing image. I thought I had a fairly strong image of the surface of Mexico until I began to model it. Then I had to go over and over all I had heard and seen for the improvement of my image. I find the strongest images I have ever had were those gained out of school, but I never realized until to-day that the reason is this—that I executed or expressed them. I did not need strong images in order to pass my examinations and get high marks, and that is what I worked for in school. We can do nothing without first imaging. It follows that what we have executed or done has required the strongest images. When I have planned and thought and executed for my household, I have had the strongest images. I had to image when I prepared and served a dinner or directed it. I think I know now one reason why I always disliked history and thoroughly liked any sort of mathematical work. History was merely a memorizing of statements for me. Arithmetic, algebra, and geometry gave me something to work out. The test of the strength of the image is expression. Even the most general form of expression, speech, reveals the weakness of the image.

Discussion: How can one gain strong images?

I cannot tell, but I feel sure that expression is not merely a test of a strong or a weak image; it is also a means of getting strong images. For example, we went to the conservatory to paint the banana tree. I realized when I came away that if I had learned nothing about drawing or painting, I had learned much of the banana tree. The date palm we did not try to draw, but I was much interested in it, having never seen one before. To-day, I cannot recall the form or appearance of it. This shows the relation of expression to the gaining of strong images.

The strong image is also gained by thinking out processes for one's self, by reaching conclusions after a process of reasoning, instead of having the conclusion of others presented first. For example, in our history work I know the images that I hold of the stages and development of primitive man, which I gained from thinking about it myself and discussing it in the class, are much stronger than if I had read these statements and learned them, or if some one had told them to me.

Note: I never was asked to think or give an opinion of my own in my previous school-work. I cannot remember of ever being asked for my own opinion on any subject. When I first heard all of this discussion of strong images I felt discouraged, realizing how weak and vague my images had always been, and I felt that I never could teach with such a stock of attenuated images; but now I think my lack might make me all the more zealous that children should never have so dead a thing thrust upon them in lieu of teaching as I have. My idea of teaching is revolutionized.

# Notes on Plan for the Study and Record of Pupils

## Francis W. Parker

The purpose of this plan is, primarily, to enable teachers to study their pupils. The record of teaching and training must be read in the body, mind, and soul of the pupil. Each item in the blank is a standpoint of observation from which qualities of character may be rightly estimated. Experience proves that most teachers, no matter how sound their theories, are dominated by the knowledge and skill ideal; they fix their minds unwittingly, and often unwillingly, upon definite amounts of knowledge, and not upon qualities of character. To change from the old ideal to the new means the breaking up of the inveterate habit of holding knowledge as the aim of teaching, and substituting therefor the new and living way of charac-